

T W O TREATISES,

The First *On Justification by Faith only*, according to the Doctrine of the Eleventh Article of the Church of England.

The Second *On the Sinfulness of Man's natural Will*,

and his utter Inability to do Works acceptable to God, until he be justify'd and born again of the Spirit of God, according to the Doctrine of our Ninth, Tenth, Twelfth, and Thirteenth Articles.

They are a Part of the Works of the Learned and Judicious Dr. BARNES, who had been for many Years famous as a great Reviver of Learning in the University of Cambridge; he afterwards became a Protestant, and was martyr'd for the Faith in *Smithfield*, in the Year 1541.

To which is prefix'd,

A PREFACE, containing *Some Account of the LIFE and DEATH of Dr. BARNES*: Extracted from *The Book of Martyrs*.

By JOHN WESLEY, A. M.
Fellow of *Lincoln-College, Oxford*.

L O N D O N:

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SOME
ACCOUNT
OF THE
LIFE and DEATH
OF
Dr. BARNES.



Doctor Robert Barnes, after he came from the University of Lovain, went to Cambridge, where he was made Master of the House of the Augustines. At that time
A 2 Learning

Learning was scarce enter'd into the University, all things being full of Rudeness and Barbarity. To remedy this, he began reading several Authors, till then little known there, in his House: And afterwards laid aside the School-men, and openly read and commented on St. Paul's Epistles. By this means he turn'd their fruitless Disputations, into a serious Study of the Holy Scriptures; and thereby made in a short Time not only many learned Men, but divers good Divines also. The same Order of Disputation which he kept in his House, he observed likewise in the University; where the first that answered him in the Scriptures was Master Stafford, for his Batchelor of Divinity's Degree: Which Disputation was marvellous in the Sight of the great, blind Doctors; but joyful to the godly-spirited.

2. Thus by his Reading, Preaching. and Disputation, he became famous and mighty in the Scriptures; He yet did not see his own inward and outward Idolatry, till Master Bilney convinced and converted him to Christ.

3. The

3. *The First Sermon he preached in Defence of the Faith of Christ, was at St. Edward's Church, belonging to Trinity-Hall: for which he was immediately accused of Heresy by two Fellows of the King's Hall. But so much the more did the Godly and Learned in Christ flock unto him in open Sight, both in the Schools and at his Sermons in St. Mary's; and conferr'd continually together.*

4. *His Adversaries enraged at this, accused him in the Regent-house, before the Vice-chancellor. He promised to make Answer in the next Convocation; where he was moved to recant; but refused so to do: and continued preaching till within six Days of Shrovetide, when a Serjeant at Arms sent down for that Purpose, suddenly arrested him in the Convocation-house, to make all others afraid. By him he was carried to London the next Morning, whither he came the Wednesday before Shrove Sunday, and the Morning following was brought to Cardinal Wolsey at Westminster, where he wait-*
Dr.

ed all Day. At Night, by Means of Dr. Gardiner, Secretary to the Cardinal (whose familiar Acquaintance he had been before) he spake with him in his Chamber of State, kneeling upon his Knees.

5. *Then said the Cardinal, ' Is this
' Dr. Barnes, your Man that is accused
' of Heresy? They answered, Yea, and
' please your Grace; but we trust you
' shall find him reformatable; for he is
' both well learned and wise. What, Ma-
' ster Doctor, (said the Cardinal) had
' you not a sufficient Scope in the Scrip-
' tures to teach the People, but that my
' golden Shoes, my Poll-axes, my Pillars,
' my golden Cushions, my Crosses, did so sore
' offend you, that you must make us Ri-
' diculum Caput amongst the People?
' We were therefore that Day laughed
' to scorn. But verily the Sermon
' preached was fitter for a Stage than
' a Pulpit. To which the Doctor an-
' swered, I spake nothing but the Truth
' out of the Scriptures, according to my
' Conscience, and according to the old
' Doctors;*

‘ Doctors; and then did he deliver him
‘ six Sheets of Paper written, to confirm
‘ and corroborate his Sayings.

‘ He received them smiling on him, and
‘ saying, We perceive then that you in-
‘ tend to stand to your Articles, and to
‘ shew your Learning.

‘ Yea, said Barnes, that I do intend,
‘ by God’s Grace with your Lordship’s
‘ Favour.

‘ He answered, such as you are do bear
‘ us and the Catholick Church but little
‘ Favour. I will ask you a Question:
‘ Whether do you think it more necessary
‘ that I should have all this Royalty, be-
‘ cause I represent the King’s Majesty’s
‘ Person in all the High Courts of this
‘ Realm, to the Terror and keeping down
‘ of all rebellious Treasons, Traitors, all
‘ the wicked and corrupt Members of this
‘ Common-wealth, or to be as simple as
‘ you would have us, to sell all these a-
‘ foresaid things, and to give it to the
‘ Poor, and to pull away this Majesty of
‘ a princely Dignity, which is a Terror
‘ to all the Wicked?

‘ He

‘ He answered, I think it necessary
 ‘ to be sold and given to the Poor.
 ‘ For this is not comely for your Calling,
 ‘ nor is the King’s Majesty maintained by
 ‘ your Pomp and Poll-axes, but by God,
 ‘ who saith, Kings reign by me.

‘ Then answered he, Lo, Master Doctors,
 ‘ here is the learned wise Man that
 ‘ you told me of. Then they kneeled
 ‘ down and said, We desire your Grace
 ‘ to be good unto him, for he will be re-
 ‘ formable.

‘ Then said he, Stand you up; for your
 ‘ sakes and the University we will be good
 ‘ unto him. How say you, Master Doctor,
 ‘ Do you not know that I am Legatus
 ‘ de latere, and that I am able to
 ‘ dispence in all Matters concerning Religion
 ‘ within this Realm, as much as
 ‘ the Pope may? He said, I know it to
 ‘ be so.

‘ Will you then be ruled by us, and we
 ‘ will do all things for your Honesty, and
 ‘ for the Honesty of the University.

‘ He answered, I thank your Grace for
 ‘ your good Will, I will stick to the Holy
 ‘ Scripture, and to God’s Book, according
 ‘ to the simple Talent that God hath lent
 ‘ me.

‘ Well,

‘ Well, said he, thou shalt have thy
 ‘ Learning tried to the uttermost, and
 ‘ thou shalt have the Law.

6. He shou’d now forthwith have gone to the Tower, but Dr. Gardiner becoming his Surety, was suffered to pass the Night in a Friend’s House; whence in the Morning he came to Gardiner again. By him he was committed to the Serjeant at Arms, to bring him into the Chapterhouse at Westminster, before the Bishops and the Abbot of Westminster.

7. ‘ After a little Talk, they fware him,
 ‘ and laid his Articles to him. Who like
 ‘ as he answered the Cardinal before, so
 ‘ said he unto them; and then he offered the
 ‘ Book of his Probations unto them. Who
 ‘ asked him whether he had another for
 ‘ himself, and he said, Yea, shewing it
 ‘ unto them. They took it from him, and
 ‘ said they should have no Leisure to dis-
 ‘ pute with him at that present for other
 ‘ Affairs of the King’s Majesty, which
 ‘ they had to do. Then they asked him
 ‘ whether he would subscribe to his Arti-
 ‘ cles or no, and he subscribed willingly;
 B and

‘ and then they committed him to the Fleet,
 ‘ where he remained ’till Saturday in the
 ‘ Morning; and the Warden of the Fleet
 ‘ was commanded that no Man should
 ‘ speak with him.

8. ‘ On the Saturday he came again be-
 ‘ fore them into the Chapterhouse, and there
 ‘ remain’d ’till Five o’ Clock at Night.
 ‘ And after long Disputations, Threat-
 ‘ nings, and Scornings, they called him,
 ‘ to know whether he would abjure or burn.
 ‘ He was then in a great Agony, and
 ‘ thought rather to burn than to abjure.
 ‘ But then was he sent again to have
 ‘ the Counsel of Gardiner, who perswa-
 ‘ ded him rather to abjure than to burn,
 ‘ because (he said) he should do more good
 ‘ in time to come, and with divers other
 ‘ Perswasions that were mighty in the
 ‘ Sight of Reason and foolish Flesh.
 ‘ Upon that, kneeling upon his Knees,
 ‘ he consented to abjure: and the Abju-
 ‘ ration put in his Hand, he abjured
 ‘ as it was there written, and then he
 ‘ subscribed with his own Hand.’ This
 ‘ Abjuration he was required to testify at
 ‘ St. Paul’s the next Day; after which he
 was

was re-committed to the Fleet: where having continued six Months, he was then suffered to be a Prisoner at large, at the Austin Friars in London.

9. *It was not long before his Enemies found Occasion to accuse him again to the Cardinal. Hereupon he was removed to the Austin-Friars at Northampton, there to be burned. But before the Writ for his Execution came, he escaped to London, and thence to Antwerp. From Antwerp he went to Luther, where he was made strong in Christ, and got Favour both with the Learned in Christ, particularly Luther, Melanchton, Pomeran and Justus Jonas, and with divers foreign Princes; more especially with the Duke of Saxony, and the King of Denmark. By him he was some time after sent as an Ambassador to King Henry the Eighth: when Sir Thomas More would fain have intrapped him; but the King would not suffer it. So he went back without Restraint to Wittenburg, to the Duke of Saxony and Luther, with whom he remained to finish and print the Books he had begun before.*

10. *In the Time of Queen * Anne he returned into England, as many others did; and continued a faithful Preacher of the Word, no Man forbidding him. He was afterwards sent Ambassador to the Duke of Cleve, touching the Marriage between the King and the Lady Anne: And was well accepted in that Embassy and in all his Doings, 'till Stephen Gardiner Bishop of Winchester came out of France. But not long after his Return, Dr. Barnes was apprehended, and carried before the King to Hampton-Court. The Occasion was this :*

Bishop Gardiner hearing that Dr. Barnes was to preach in Lent, 1541, at Paul's Cross, sent to the Bishop of London the Saturday before the first Sunday in Lent, to have a Place for him to preach there. The Time fixed for him was on the morrow, which Day was before appointed for Dr. Barnes. And here the Bishop explaining the Gospel of the Day, touching Christ's being tempted of the Devil, to cast himself down from the Temple;

*' Now-a-days, said he, the Devil tempteth the World, and biddeth them to cast
' them-*

* Anna Bullen.

' themselves backward. There is no for-
 ' ward in the new Teaching, but all back-
 ' ward. Now the Devil teacheth, Come
 ' back from fasting, come back from pray-
 ' ing, come back from Confession, come
 ' back from weeping for thy Sins, and
 ' all is backward; insomuch that Men
 ' must now learn to say their Pater Noster
 ' backward. For where we said, For-
 ' give us our Debts as we forgive our
 ' Debtors, now it is, As thou forgavest
 ' our Debts, so I will forgive my Debtors,
 ' and so God must forgive first, and all I
 ' say is turned backward.

II. He added, among other things,
 ' The Devil coveting to have Man idle and
 ' void of good Works, first procured Par-
 ' dons from Rome, wherein Heaven was
 ' sold for a little Money, to those who
 ' had done no good Works. But now he
 ' can no longer buy and sell Heaven by
 ' the Friars, he hath invented, to offer
 ' Heaven, without Works for it: So free-
 ' ly that Men shall not need to work at
 ' all for Heaven. Marry, if they will
 ' have any higher Place in Heaven, God
 ' (you own) will leave no good Work un-
 ' rewarded.

‘ rewarded. But you say, as to our getting to Heaven, it needs no Works at all; but only Belief, Belief only, and nothing else.

12. Dr. Barnes was appointed to preach on the third Sunday following; who taking the same Text, was no less zealous in defending the Truth of Christ, than the Bishop had been in opposing it. Of this the Bishop immediately complained to the King; who having ordered the Doctor to be brought into his Closet at Hampton-Court, severely reprov'd him for what he had done; and in the Conclusion, sent him home with the Bishop, to confer with him on this new Doctrine, in the Presence of four Persons, who were to report the Conference to the King. The Question propos'd between them was, Whether a Man can do any thing good, before he is justified? After some time spent in Dispute without Effect, it was agreed to meet again in the Morning. They then disputed again for two Hours; but without coming to any Agreement.

13. *The King being advertised of this, was content Dr. Barnes shou'd go again to the Bishop's House the Monday following: Who then sum'd up the Difference between them, in the ten following Articles:*

The Bishop of Winchester's Articles against Dr. Barnes.

1. *' The Effect of Christ's Passion hath a Condition.*
2. *' They that will enjoy the Effect of Christ's Passion must fulfil the Condition.*
3. *' The fulfilling of the Condition requireth first Knowledge of the Condition, which Knowledge we have by Faith.*
4. *' Faith cometh of God, and this Faith is a good Gift.*
5. *' Therefore I may do well by the Gift of God before I am justified, towards the Attainment of Justification.*
6. *' There is ever as much Charity towards God as Faith: And as Faith increaseth, so doth Charity increase.*

7. *' To*

7. ' *To the Attainment of Justification*
' *is required Faith and Charity.*
8. ' *Every thing is to be called freely done,*
' *whereof the Beginning is free and at*
' *Liberty, without any Cause of Pro-*
' *vocation.*
9. ' *Faith must be to me the Assurance of*
' *the Promises of God made in Christ*
' *(if I fulfil the Condition) and Love*
' *must accomplish the Condition: where-*
' *upon followeth the Attainment of the*
' *Promise according to God's Truth.*
10. ' *A Man being in deadly Sin, may*
' *have Grace to do good Works where-*
' *by he may attain to his Justification.*

14. *The Doct̃or, finding no Fruit of disputing with the Bishop, now declined going to his House: which being made known to the King, he was sent for again, and commanded to preach at the Spittle at Easter; and there openly in Writing to revoke, the Doctr̃ine which he had taught. Bishop Gardiner was present at the Sermon, wherein, instead of revoking, he strongly confirmed the Doctr̃ine which he had taught before; for which he was quickly apprehended and committed to the Tower.*

15. *There*

15. There he remained till the 30th Day of July; when, without coming to any Answer, without any publick Hearing, he, with his two Fellow-prisoners, Thomas Garret, and William Hierome, was brought from the Tower to Smithfield, where, while the Fire was preparing, Dr. Barnes spake as follows:

‘ I am come hither to be burned as an
 ‘ Heretick, and you shall hear my Belief,
 ‘ whereby you shall perceive what erro-
 ‘ neous Opinions I hold. I believe in the
 ‘ Holy and Blessed Trinity, Three Per-
 ‘ sons and One GOD, who made all the
 ‘ World, and that this Blessed Trinity
 ‘ sent down Jesus Christ into the Womb
 ‘ of the Virgin Mary. And I believe
 ‘ that his Death and Passion was the
 ‘ sufficient Ransom for the Sin of all the
 ‘ World: And I believe that through his
 ‘ Death he overcame Sin, Death, and
 ‘ Hell, and that there is none other Sa-
 ‘ tisfaction unto the Father, but this his
 ‘ Death and Passion only; and that no
 ‘ Work of Man did deserve any-thing of
 ‘ God, but only his Passion as touching our
 ‘ Justification. For I know the best
 C Work

' *Work that ever I did is impure and im-*
 ' *perfect. And with this he cast abroad*
 ' *his Hands, and desired God to forgive*
 ' *him his Trespases. For although per-*
 ' *chance, said he, you know nothing by*
 ' *me, yet do I confess that my evil Thoughts*
 ' *and Cogitations be innumerable; where-*
 ' *fore I beseech thee Enter not into Judg-*
 ' *ment with thy Servant, O Lord; for,*
 ' *if thou straitly mark our Iniquities,*
 ' *who is able to abide thy Judgment?*
 ' *Wherefore I trust in no good Work that*
 ' *ever I did, but only in the Death of*
 ' *Christ: I do not doubt but thro' him to in-*
 ' *herit the Kingdom of Heaven. Take me*
 ' *not here that I speak against good Works,*
 ' *for they are to be done; & verily they that*
 ' *do them not shall never come into the King-*
 ' *dom of God. We must do them because they*
 ' *are commanded us of God, to shew & set*
 ' *forth our Profession, not to deserve or me-*
 ' *rit; for that is only the Death of Christ.*

16. ' *Then there was one that asked him*
 ' *his Opinion of praying to Saints. Then,*
 ' *said he, Now of Saints you shall hear*
 ' *my Opinion: That they are worthy of*
 ' *all the Honour that Scripture willet*
 ' *them*

' them to have. But I say, throughout
 ' all Scripture, we are not commanded to
 ' pray to any Saints. Therefore I nei-
 ' ther can nor will preach to you that
 ' Saints ought to be prayed unto; for
 ' then should I preach a Doctrine of mine
 ' own Head. Notwithstanding whether
 ' they pray for us or no, that I refer to
 ' God. And if Saints do pray for us,
 ' then I trust to pray for you within this
 ' Half Hour, Master Sheriff, and for
 ' every Christian Man living in the Faith
 ' of Christ, and dying in the same as a
 ' Saint. Wherefore if the Dead may
 ' pray for the Quick, I will surely pray
 ' for you.

17. ' Well, have you anything more to
 ' say? Then spake he to Master Sheriff, and
 ' said, Have ye any Articles against me
 ' for which I am condemned? And the
 ' Sheriff answered, No. Then said he,
 ' Is there here any Man else that knoweth
 ' wherefore I die, or that by my preach-
 ' ing hath taken any Error? Let them
 ' now speak, and I will make them an
 ' Answer. And no Man answered.
 ' Then said he, Well, I am condemned by

‘ the Law to die, and, as I understand, by
 ‘ an Act of Parliament, but wherefore I
 ‘ cannot tell, but belike for Heresy, for
 ‘ we are like to burn. But they that are
 ‘ the Occasion of it, I pray God forgive
 ‘ them, as I would be forgiven myself.
 ‘ And Dr. Stephen, Bishop of Winchester
 ‘ that now is, if he hath sought or wrought
 ‘ this my Death either by Word or Deed,
 ‘ I pray God forgive him, as heartily, as
 ‘ freely, as charitably, and without feign-
 ‘ ing as ever Christ forgave them that
 ‘ put him to Death.

18. ‘ And if any of the Council, or a-
 ‘ ny other have sought or wrought it thro’
 ‘ Malice or Ignorance, I pray God for-
 ‘ give their Ignorance, and illuminate
 ‘ their Eyes, that they may see, and ask
 ‘ Mercy for it. I beseech you all to pray
 ‘ for the King’s Grace, as I have done
 ‘ ever since I was in Prison, and do
 ‘ now, that God may give him Prosperity,
 ‘ and that he may long reign among you;
 ‘ and after him that godly Prince Ed-
 ‘ ward may so reign, that he may finish
 ‘ those Things that his Father hath begun.
 ‘ I have been reported to be a Preacher
 ‘ of

' of Sedition and Disobedience unto the
 ' King's Majesty ; but here I say to you,
 ' that you all are bound by the Command-
 ' ment of God to obey your Prince with
 ' all Humility, and with all your Heart;
 ' yea, not so much as in a Look to shew
 ' yourselves disobedient unto him, and that
 ' not only for fear of the Sword, but al-
 ' so for Conscience sake before God. Yea,
 ' and I say further, if the King should
 ' command you anything against God's
 ' Law, if it be in your Power to resist
 ' him, yet may you not do it.

' Then spake he to the Sheriff, and said,
 ' Master Sheriff, I require you on
 ' God's Behalf, to have me commended to
 ' the King's Grace, and to shew him that
 ' I require of his Grace these five Re-
 ' quests :

' First, That where his Grace hath re-
 ' ceived into his Hand all the Goods and
 ' Substance of the Abbies.—Then the
 ' Sheriff desired him to stop there.—He
 ' answered, Master Sheriff, I warrant
 ' you I will speak no harm, for I know it
 ' is well done that all such Superstition be
 ' clean taken away, and the King's
 ' Grace hath well done in taking it away.

' But

' But his Grace is made a whole King,
 ' and obeyed by his whole Realm as a
 ' King (which neither his Father nor
 ' Grandfather, neither his Ancestors
 ' that reigned before him ever had) and
 ' that through the Preaching of us and
 ' such other Wretches as we are, which
 ' always have apply'd our whole Studies,
 ' and given ourselves for the setting forth
 ' of the same, and this is now our Reward.
 ' Well, it maketh no Matter. Now he
 ' reigneth among you, I pray God long
 ' may he live and reign among you;
 ' Would to God it might please his Grace
 ' to bestow the said Goods, or some of them,
 ' to the Comfort of his poor Subjects, which
 ' surely hath great Need of them. The
 ' Second That I desire his Grace, is,
 ' That he will see that Matrimony be had
 ' in more Reverence than it is; and that
 ' Men for every light Cause invented cast
 ' not off their Wives, and live in Adul-
 ' tery and Fornication; and that those
 ' that be not married, should not abomina-
 ' bly live in Whoredom, following the fil-
 ' thy Lusts of the Flesh. The
 ' Third, That the abominable Swearers
 ' may be punished, and straitly looked upon;
 ' for

' for the Vengeance of God will come up-
 ' on them for their mischievous Oaths.
 ' Then desired he Master Pope to have
 ' him commended to Master Edgar, and to
 ' desire him for the dear Blood of Jesus
 ' Christ, that he would leave that abomi-
 ' nable Swearing which he used; for sure-
 ' ly except he did forsake it, he would
 ' come to some mischievous End. The

Fourth, That his Grace would set forth
 ' Christ's True Religion, and seeing he
 ' hath begun, go forward, and make an
 ' End, for many things have been done,
 ' but much more is to do; and that it
 ' would please his Grace to look on God's
 ' Word himself, for that it hath been ob-
 ' scured with many Traditions invented
 ' of our own Brains. Now, said he,
 ' How many Petitions have I spoken of?
 ' And the People said Four. Well, said
 ' he, even these Four be sufficient, which I
 ' desire you that the King's Grace may be
 ' certified of, and say that I most humbly
 ' desire him to look earnestly upon them;
 ' and that his Grace take heed that he be
 ' not deceived with false Teachers and
 ' Preachers, and evil Council, for Christ
 ' saith

saith that such false Prophets shall come
in Lamb-skins.

Then desired he all Men to forgive
him, and if he had said any Evil at
any time unadvisedly, whereby he had
offended any Man, or given any Occa-
sion of Evil, that they would forgive it
him, and amend that Evil they took of
him, and to bear him Witness that he
detested and abhorred all evil Opinions and
Doctrines against the Word of God, and
that he died in the Faith of Jesus Christ,
by whom he doubted not but to be saved.
And with those Words, he desired them
all to pray for him, and then he turned
him about, and put off his Cloaths,
making him ready to the Fire.

19. After he and his Companions had
ended their Prayers, wherein most earnestly
they desired the Lord Jesus, to be their Com-
fort in this their Affliction, and to establish
them with perfect Faith and Constancy,
thro' the Holy Ghost, they took one another
by the Hand, and kiss'd one another, and
then quietly and patiently gave up their
Souls to God.



On Justification by Faith only,
according to the Doctrine of
the Eleventh Article of the
Church of *ENGLAND*.



OW, if your Grace do not
take upon you, to hear the
Disputation, and the Pro-
bation of this Article out of
the Ground of the Holy
Scripture, my Lords the Bishops will
condemn it, before they read it, as their
manner is to do with all things that pleas-
eth them not, and which they understand
not: And then cry they Heresy, Heresy,
an Heretick, an Heretick, he ought not
to be heard, for his matters be condemned
by the Church, and by his holy Fathers,
and by all long Customs, and by all man-
ner of Laws.

D

Unto

Unto whom, with your Grace's Favour, I make this answer: I would know of them, if all these things, that they have reckoned, can overcome Christ and his holy Word, or set the Holy Ghost to School? And if they cannot, why shou'd not I then be heard? that do require it in the Name of Christ? and also bring for me his holy Word, and the holy Fathers, who understand God's Word as I do? Therefore though they will not hear me, yet must they needs hear them. In holy Scripture Christ is nothing else but a Saviour, a Redeemer, a Justifier, and a perfect Peace-maker between God and Man. This Testimony did the Angel give of him in these Words: *He shall save his People from their Sins, Matt. i. 21.* And also St. Paul saith, *Christ is made our Righteousness, our Sanctification, and our Redemption, 1 Cor. i. 30.* Moreover the Prophet witnesseth the same, saying: *For the Wretchedness of my People have I stricken him, Isa. liii. 4.* So that here have we Christ with his Properties.

Now, if we will truly confess Christ, then must we grant with our Hearts, that Christ is all our Righteousness, all our Redemption,

demption, all our Wisdom, all our Holiness, alone the Purchaser of Grace, alone the Peace-maker between God and Man. Briefly, all Goodness that we have, that it is of him, by him and for his sake only. And that we have need of nothing towards our Salvation, but of him only, and we desire no other Salvation, nor no other Satisfaction; nor any help of any other Creature, either heavenly or earthly, but of him only; for as St. *Peter* saith, (*Acts* iv. 12.) *There is no other Name given unto Men, wherein they must be saved.* And also St. *Paul* saith (*Acts* xiii 39.) *By him are all that believe justified from all things.* Moreover St. *John* witnesseth the same in these Words (1 John ii.) *He is the propitiation for our Sins.* And in another place he saith, *He sent his Son to make Agreement for our Sins,* (1 John iv.)

Now my Lords, here have you Christ, and his very Nature, full and whole. And he that denieth any thing, or any part of these things, or taketh any Part of them, and applieth them, or giveth the Glory of them to any other Person than to Christ only, the same Man robbeth Christ of his

Honour, and denieth Christ, and is very Antichrist. Wherefore my Lords, *First*, What say you to this, and unto the Properties of Christ? If you grant them, then are we at a Point. For they prove that Faith in Jesus Christ only justifieth before God. *Secondly*, If you deny it (as I am sure you will, for you had rather deny your Creed than grant it) How can you then avoid, but that you be the very Antichrists, of whom St. *John* speaketh (1 *John* iv.) For now have we tried your Spirits, that they be not of God, for you deny Christ. That is, you deny the very Nature and the Property of Christ. You grant the Name, but you deny the Virtue. You grant that he descended from Heaven, but you deny the Profit thereof. For he descended for our Salvation, this deny you, and yet it is your Creed. You grant that he was born, but you deny the Purpose. You grant that he is risen from Death, but you deny the Profit thereof, for he rose to justify us. You grant that he is a Saviour, but you deny that he is alone the Saviour. I pray you wherefore was he

The Papists deny the Nature of Christ, by denying Justification by Faith alone.

he born? to justify us in Part? to do Satisfaction for Part of our Sins? so that we must set the filthy Rags of our own Righteousness to make Satisfaction for the other Part? say what you will, if you give not all and fully, wholly and solely to one Christ, then deny you Christ and the Holy Ghost. And St. *John* doth declare you to be contrary to Christ. This may also be proved by a plain Scripture of the Holy Ghost, which is this: *No Man in Heaven nor in Earth, neither under the Earth, was able to open the Book, or to look on the Book till the Lamb came, unto whom the Elders spake in this manner: (Rev. v.) Thou art worthy to take the Book, and to open the Seals thereof, for thou wast killed, and hast redeemed us by thy Blood.*

How say you to this, my Lords? In Heaven was there none found, either by the Angels, nor yet by the Elders worthy to open the Book, but Christ only. And will you find that they could not find? Will you set an Helper to Christ, whom they set alone?

Christ only
hath wrought
our Redemp-
tion.

But I pray you tell us what he shall be?

A!

All the World knoweth that they be good Works, But now, from whence cometh your good Works? Whether from Heaven, or out of the Earth, or from under the Earth? If they were in any of these Places, where were they when the Angels and the Elders sought them? Have you found them whom they could not find? But let this pass. I pray you, what will you lay for your good Works? or by what Title will you bring them in, to join them with the Lamb in opening of the Book? The Elders have laid for them, that the Lamb alone was worthy to open the Book, because he was slain, and redeemed them with his precious Blood. Now what Cause lay you for your good Works? The Lamb alone hath died for us. The

Christ is our
only Redeem-
er and Justi-
fier.

Lamb alone hath shed his Blood for us. The Lamb alone hath redeemed us. These things hath he done alone.

Now if these be sufficient, then hath he alone made Satisfaction, and is only worthy to be our Redeemer and Justifier.

Moreover, they that be in Heaven confess, that this Lamb is only worthy to redeem

deem them. Be your Works better than theirs? Or can your Works help them? If they can, then is not the Lamb alone worthy to redeem them? Moreover the Elders fall down before the Lamb, giving him only Praise. And shall your good Works stand up by the Lamb? Then be they better than the Elders. But let us prove this thing by open Scripture. St. *Paul* took so great Labours to prove this Article, as he never took in any other, and all because he would make it plain, and stop the Mouths of the Gainsayers. But all this will not help them that have not the Spirit of God. Nevertheless we will by God's Favour do the best we can to confound the crooked Enemies of Christ's Blood, and though we cannot make them his friends, yet at the least we will so handle them, that they shall be ashamed openly so to speak against him as they have done long time; and so will we handle them (by God's help) that all the World shall know, that they glory in Christ's Name, and by him be they also so high promoted in this World, that they cannot be higher, and yet deserve they of Christ worst of all Men.

But

But let us go to our Purpose, *St. Paul* saith, *All Men be sinners, and fallen short of the Glory of God, but they are justified freely by his Grace, through the Redemption that is in Christ Jesus.* Rom. iii.

23, 24. What is this, that all Men have sinned, yea and are justified freely? How shall a sinner do good Works? How can he deserve to be justified? What call you freely? if there be any deserving, less or more, then is it not freely. What call you by his Grace? if it be any part of Works, then it is not of Grace. For as *St. Paul* saith, *Then Grace were not Grace,* Rom. xi. 6. Here can be no Evasion, the Words be so plain. If you bring in any help of Works, then for so much is not our Redemption freely, nor yet is it of Grace, as concerning the Part

Faith without
Works Justifi-
eth.

that cometh of Works, but partly of Works, and then do you destroy all *St. Paul*, and his whole Disputation.

For he contendeth against Works, and clearly excludeth Works in Justification, and bringeth in Grace only. Now that that is excluded in the whole cannot be brought in, in Part to the Cause. This

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is open in his Words, where he saith, Where is boasting then? It is excluded, by what Law? By the Law of Works? Nay, but by the Law of Faith. We conclude therefore that a Man is justified by Faith, without the Works of the Law. (*Rom. iii.*) Hear you not that the Glory of Works is excluded; And yet will you boast your Works? Hear you not plainly *St. Paul's* Sentence, that judgeth clearly with Faith, and against all Works? How can this be avoided?

Is it not clear? What can be answered to it? Is not this *Paul's* Proposition, that he took to prove, Faith only justifieth? It were but lost Labour for *Paul* to prove that Works did help to Justification, for that the *Jews* did grant, and required no more, but that Work might not be clearly excluded. They were baptized, and content to receive Christ for their Saviour, but not entirely. This was the Contention: Inasmuch that they gloried against the Gentiles, which had no manner of Works, and for that despised them, as People unworthy to be justified.

A crafty and
subtil Eva-
sion

But here peradventure will be
said, That *Paul* condemneth
the Works of the old Law.

Are you now satisfied in your
Conscience? Think you that you have well
escaped St. *Paul*'s Argument? Think you
that this is sufficient to avoid St. *Paul*, that
hath taken so great Labour to prove this
Cause? Think you that you shall be thus
discharged before God? If you do, then
go boldly into the strait Judgment of God
with this Evasion, and doubt you not but
there shall you find St. *Paul* as stiffly and
as strongly against you and your new
Works, as ever he was against the *Jews*
and their old Works; and if he did con-
demn the Works of the Law, that were
instituted by the Mouth of God, and the
best Works that ever were, think you
that those Works that you have invented,
shall be there allowed?

All good Works
are contained in
the Law of God.

Briefly, What Works can
you do or excogitate (that be
good) which are not in the
old Law, and of the old Law?

Ergo, He speaketh of all manner of Works,
for the Law includeth all Works that ever
God instituted. The highest and the best,
and

and the most of Perfection of all Works be the Works of the Ten Commandments. And these be the Works of the old Law, and cannot justify, after your own Saying. Now what Works have you of the new Law, other than these, or better than these? Peradventure you will say, All those Works that Christ speaketh of in the Fifth of *Matthew* be of the new Law, and not of the old. For Christ saith, I say unto you, He that calleth his Brother Fool, or that looketh on a Woman to desire her, and such like, doth offend. These seem to be Works of Christ, and not of *Moses*. *Ergo*, These be Works of the new Law, that were not commanded in the Old, and against them disputeth not St. *Paul*, say ye.

To this I answer, That our Master Christ doth there reprove the false Interpretation that the *Scribes* and *Pharisees* did set to the Law, but he teacheth no new Works, nor giveth he any new Law. For St. *John* saith, The Law is given through *Moses*; but Grace and Truth, came by Jesus Christ. He is the giver of Grace and Mercy, as all the Pro-
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phets

phets testifieth, and not another *Moses*: And therefore to purchase us favour, he died on the Cross, and so did not *Moses*: But he commandeth us to do this, and do that. But Christ saith, Hang thou on my doing, and believe thou that I have done for thee; for thee, and not for me.

Now to our Purpose; Christ I say doth interpret and declare the old Law against the *Scribes* and *Pharisees*, which learned, that the Law was fulfilled and content with outward Works, and that was their Justification. This false Doctrine doth our Master Christ reprove: and saith; That the Law doth require a pure and a clean Heart, and will have his Works fulfilled out of the Heart, and not only with Hand and Feet, and Tooth and Nail, as the *Pharisee* saith, and teacheth. So that our Master Christ teacheth no new Works, but only expresseth the Virtue of the old Law. And thus doth holy Doctors declare this fifth Chapter of *Matthew*, and especially St. *Augustin*. Wherefore out of that Place cannot be proved that there be certain Works of the new Law,

Law, that were never commanded in the old.

Moreover, look in the old Law whether these things be forbidden, or commanded, and you shall find that the Words of the Law and Christ's Exposition doth agree. So that our Master teacheth no new thing, nor yet any new Works. But now grant, that there be certain Works of the new Law, which be not of the old: Yet have you not, nor cannot prove that those shall justify. For there can be no more Goodness in Works, than were in Works of the old Law, for they were to God's Honour, and the Profit of our Neighbour. What Goodness is in good Works. What Goodness can Works have more? And yet you grant that they cannot justify. How then shall your new Works justify? Blessed St. Paul disputeth against them that were christened, and had both Works of the old Law, and also of the New: And yet concludeth he that Christ alone was their Justifier. Mark his Argument: If Righteousness cometh of the Law; then is Christ dead in vain: As he would say, If the Law help to justify (for that was the

the Opinion of the *Jews*) then is not Christ alone your Justifier. If he be not your Justifier only, then is he dead in vain. How will St. *Paul* prove this consequent? On this manner: Either Christ doth this thing alone, or else he is dead in vain, for he will have no Helper. This must needs be the meaning of his Argument there.

Now I will take this Argument of St. *Paul*, and likewise dispute against your new Works. If new Works do help to justify, then is Christ dead in vain. But Christ is not dead in vain. *Ergo*, new Works do not help to justify. The first Part is *Paul's*, The second you grant. Therefore the third must needs follow. But let us see how St. *Paul* proveth this Proposition by an Example, not of the old Law, as though he disputed against the Works of the old Law, But by that holy and excellent Patriarch *Abraham*, whom no manner of Works could justify, but Faith only. Think you that St. *Paul* doth speak here of the Works of the old Law? Nay, doubtless. For how could *Abraham* do the Works of the Law, and there was no Law given till four hundred
and

and thirty Years after; wherefore St. *Paul* constraineth you to conclude, that no manner of good Works, (though they be so good as *Abraham's* Works) can help to Justification.

Note also St. *Paul's* Argument. *Abraham* was justify'd so many Years before the Law was given. *Ergo*, (saith he) the Law doth not justify. So likewise dispute I against your new Works. Men were sufficiently and perfectly justify'd alone by Faith before any new Works were given or preached. *Ergo*, The Works of the new Law doth not justify of Necessity. The Antecedent I prove thus: *Abraham, Isaac, Jacob*, and *John Baptist*, & all the holy Prophets were perfectly justify'd before any new Works (as you take new Works) were spoken of. *Ergo*, Men were sufficiently justify'd alonely by Faith. If St. *Paul's* Argument conclude, so must mine also. Wherefore say what you can, here standeth holy *Paul* stiffly and strongly for me, and against you, and saith: That we be freely and alonely justified by Faith, without all manner of Works. But let us see what St. *Ambrose* saith to this Text: They are justify'd freely, for they doing
nothing,

nothing, nor nothing deserving, alone by Faith are justify'd by the Gift of God, &c. Hear you not, that Men working nothing at all, nor nothing deserving, are justify'd by Faith only? Yea and freely? You were wont to cry for *Sola, sola, sola*, Only, only, only; Here have you him, and to help him you have also *gratis*, that is to say, *freely*, and also *Dono Dei*, that is to say, *The Gift of God*; and *Nil operantes*, that is as much working nothing at all. If these Words do not exclude Works, and allow Faith only, I cannot tell what Words will do it? Grant these Words and I will be content.

I will also bring you *Origin* on the same Text, whose Words be these: ' *Paul* saith, ' that the Justification by Faith is alone ' sufficient. So that if a Man do Believe ' only, he is justified, tho' there be no ' Works done of him at all. By Faith ' was the Thief justified without the Works ' of the Law. For our Lord did not ' ask him what he had done; nor did ' look for any Works of him; but did ' accept him only for confessing of Christ. ' It followeth: Wherefore a Man is justifi- ' fied by Faith, unto whom, as concern- ' ing Justification, the Works of the Law

‘ Law help nothing, &c.’ What say you to *Origen* that saith how Men be justify’d, tho’ they do no good Works at all; for Works do help nothing to Justification, but Faith only? Be not these plain words? Grant these words, and we will ask no more of you. Here have you also *Sola, sola, sola*. So that you need cry no more for *Sola*. Also *Origen* bringeth an open Example of the Thief, that no Man can deny. Who can have less good works than a Thief? who is neither good before God nor Man, so that all the world may see that this is no new Opinion, seeing that the Scripture and also holy Doctors doth teach it. Also *St. Paul* (*Rom. ix.*) bringeth in the Gentile, which knoweth nothing of God, nor hath done any good works, but contrary, blasphemed God and his Name, and hath always lived in Idolatry, and been an utter Enemy unto all Goodness.

He bringeth in also the Jew full of good works of the Law who hath also great Zeal unto God, and to his works, yea, and of that *Paul* beareth him witness. Briefly, he bringeth in for him such a Jew that no Man can complain of,

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but

but is full of good Works. Yea, take all the best of the Jews together, (for it were Madness of *Paul* to speak of the damnable Jews, that were open wretches, and damned by the Judgment of the Law) with all their good works, and yet *St. Paul* doth exclude them, and repelleth them clearly from Justification, with all their good Zeal, and with all their good works, and concludeth with plain words, that the Gentile, which is full of damnable works, and had neither Zeal nor Love unto Goodness, is justified by Faith only.

These be *St. Paul's* words: We say, that the Gentiles, which followed not Righteousness, have obtained Righteousness, I mean the Righteousness which cometh of Faith. But *Israel*, which followeth the Law of Righteousness, could not attain unto Righteousness. Wherefore? Because he sought it not by Faith, but as it were by the works of the Law. Be not these plain words? That the Gentiles which followed no Righteousness, nor had any mind thereunto, are justified freely by Faith? Is not here *Sola Fides, only Faith*? Moreover, the Jew reproveth with all his Zeal, with all his Love, with
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all his Study, and with all his good works. Is not this a marvellous thing? Yes verily, and so marvellous that you shall never understand it, without you believe. But peradventure here shall be said, that the good works of the Jews did not profit them, because they had no Faith. But if they had had Faith, then would they have holpen to their Justification. To this I answer:

Truth it is, Good Works did not profit the Jews, for lack of Faith. But this is false, that good works should have holpen to Justification if they had had Faith. For *St. Paul* proveth clearly, that good works help nothing to Justification, nor ill works let not the Justification that cometh by Faith. And this he proveth by the Example of the Gentile, which had no good works, but all evil works, and yet is justified by Faith. Moreover, the *Jew* had the Zeal of God, and all manner of good Works, with all things that the World can devise; yea and also *St. Paul* speaketh of the *Jews* that were christened, and all this could not help. Therefore no manner of Works, whether they be in Faith or out of Faith,

can help to justify. Nevertheless Works hath their Glory and Reward. But the Glory and Praise of Justification belongeth to Christ only. Also St. *Paul* proveth plainly in these Words, that Works have no place in Justification: To him that worketh is the Reward *not given of favour, but of Duty: To him that worketh not, but believeth on him that justifieth the Ungodly, his Faith is counted for Righteousness.*

How think you by these Words? Be they not openly against all Works? Saith he not, that *Justification is imputed unto him that worketh not, but only believeth in him who justifieth the Ungodly?* I pray you what good Works are done by the Ungodly? Mark also how he saith, that Righteousness is imputed unto him. *Ergo*, It is not deserved. For that which is deserved, is not imputed of Favour, but it must be given of Debt. How think you? Is not this *Sola Fides*, only Faith? You know that there be but Works and Faith that do justify. And St. *Paul* excludeth Works clearly. *Ergo*, Faith alone remaineth. But peradventure you will say that Works with Faith do justify. Nevertheless,

Nevertheless, out of Meekness and Lowliness, and avoiding of all Boast of Goodness, you will give all the Glory to Faith, as unto the principal Thing, and without which no Works can help. Yet notwithstanding Works be good, and help to Justification, though of Meekness you will not know it: Is not this damnable Hypocrisy? Yea, and that with God? which were intolerable if it were with Men! But how can you prove by Scripture that Works are worthy of any Glory of Justification? Is not this open lying on Faith to give all to him, and yet (as you say) he is not worthy of all, for Works be worthy of Part? If Faith be not worthy alone, confess it openly, and give Faith his Praise, and Works their Praise; and say not one thing with your Mouth, and think another in your Heart: For God searcheth the Privities of Hearts. Who hath required of you such a Meekness? But I pray you, how can Works help to Justification less or more, when they be neither done nor yet thought on? Who is justified, but a wicked Man, who thinketh nothing of good Works? But these meek Lies deserve no Answer.

Wherefore

Wherefore let us hear what holy Doctors say on this Text; *To him that worketh not, but believeth on him that justifieth the Ungodly, his Faith is counted for Righteousness.*

St. *Ambrose* saith on this manner: It was so decreed of God, that after the Law, the Grace of God should require unto Salvation, only Faith; which thing he proveth by the Example of the Prophet, saying, *Blessed is the Man to whom the Lord imputeth Justification without Works.* He saith, that they be blessed, of whom God hath determined without Labour, without all manner of Observation, only by Faith that they shall be justify'd before God. Blessed are they whose sins be forgiven. Clearly they are blessed, unto whom without Labour, or without any Work, their Iniquities be remitted, and their Sins be covered, and no manner of Works be required of them, but only that they should believe, &c.

Be not these Words plain? God hath decreed that he shall require nothing to Justification but Faith. And he is blessed to whom God imputeth Justification without all manner of Works, without
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all manner of Observations. And here can you not say, that St. *Ambrose* speaketh only of Works of the Law, but of all manner of Works, of all manner of Observations. Peradventure it will be said as a great Doctor (*Dr. Wetherall*) said once to me, that St. *Ambrose* did understand it of young Children that were newly baptized: Them their Faith should save without Works. How think you? is not this a likely Answer for a great Doctor of Divinity, for so great a Preacher? Are not St. *Paul* and St. *Ambrose* well and learnedly avoided? But I made him this Answer: That this Epistle was written by St. *Paul* to the *Romans*, which were Men, and not Children; and also the Words of Scripture speak of the Man, and not of the Child. And St. *Ambrose* saith, *Blessed is that Man.*

But at this Answer he was not a little moved, and sware by the blessed God, Let *Ambrose* and *Augustine* say what they will, he would never believe but that Works did help to Justification. This was a lordly Speech of a Prelate, and of a Pillar of Christ's Church. But yet peradventure will ye say that I understand
not

not St. *Ambrose* nor holy Doctors, as my Lord of *Rocheſter* ſaid that I underſtood not *Tertullian*; he had none other Evasion to ſave his Honour with. But this is not enough, ſo to ſay; but you muſt prove it, and other Men muſt judge between you and me.

Here have I tranſlated a great many of their Sayings into *Engliſh*, let other Men judge whether I underſtand them or not. Go ye to the *Latin*, and let us ſee what other Senſe you can take out. But, my Lords, remember that our God is alive whoſe Cauſe we defend, before whom I dare well ſay, you are already confounded in your Conſcience, wherefore doubt you not but that terrible Vengeance hangeth over you, if you repent not, which when it cometh, cometh ſharply. How are ye able to defend a thing that you cannot prove openly by Holy Scripture? Say what you will, your Conſcience will murmur and grudge, and will never be ſatisfied with Men's Dreams, nor yet with Tyranny. Think you that your Laws and your Inventions can be a ſufficient Rule for Chriſtian Men to live by, and to ſave their Conſcience thereby? Think you that
that

that your Cause is sufficiently proved, when you have compelled poor Men by Violence to grant it? Then may we destroy all Scriptures, and receive only your Tyranny.

But, my Lords, this Matter is not righted by your Judgment, but by our Master Christ and his blessed Word; before whose just Judgment you shall be judged, and that straitly. For when all your Grace, all your Honour, all your Dignity, all your Pomp and Pride; briefly, all that your Hearts do now rejoice in, shall lie in the Dust, then shall you be called to a strait Reckoning: It is no light Game, nor no Child's Play. Mark it well, for it lieth on your Neck. But what needeth me to lose many Words, for if you be half so full of Grace as you say you be of good Works, then will you reckon it better than I can move you. But again to our Purpose. St. Paul proveth the Justification of Faith only, in these Words, (*Gal. ii.*) *No Man is justify'd by the Works of the Law, but by the Faith of Jesus Christ; and we do believe in Jesus Christ, that we may be justified*

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stified by the Faith of Christ, and not by the Works of the Law.

Mark how he saith, that no Man is justified by the Works of the Law, no not St. *Peter*. How think you, doth not St. *Paul* exclude Works, and bringeth in Faith alone? Yea, and that the Works of the Law which were the best Works in the World; and he believeth to be justified only by the Faith of Jesus Christ, and not by Works, and that proveth he in these Words of the Prophet: (*Hab ii.*) *A Righteous Man liveth by Faith.* Hear you not, that a Righteous Man liveth by Faith? What call you living by Faith? If he live any Part by Works, then liveth he not by Faith, but partly by Works. Then is St. *Paul's* Probation imperfect. But let us see how your Doctors do expound this Text.

Now doth he plainly shew that Faith alone hath the Virtue in him to justify, and bringeth *Habbakkuk*, saying, *Of Faith*, (and not of the Law) *shall a righteous Man live.* He addeth well, *before God*; for before Man peradventure they shall be reckoned righteous, that stick to the Law, but not before God, &c. Here have you *Sola*,
only.

only. And also that this holy Justification is before God, and after his Judgment, and not after Mens Imaginations. Wherefore glory as much as you can of your good Works; they cannot alone justify you, but also they be of no value, but damnable and very sin, if there be no Faith; so far are they from helping to Justification. This doth St. *Augustine* witness in these Words: Those Works that be done before Faith, though they seem unto Men laudable, yet are they but vain, and I do judge them as great Strength and as swift running out of the Way (*August. in Prolo. Psal. 31*) Wherefore let no Man count his good Works before Faith: Where Faith is not there is no good Work. The Intention maketh a good Work; but Faith doth guide the Intention &c. Here St. *Augustin* condemneth all your good Works before Faith, and saith that they be nothing worth, but vain and things out of the Way. How can such things help to Justification?

Mark also how that your good Intention (whereupon you boast, that you do so many good Works by) cannot help

you, for he is blind, and knoweth not what to do (though he stand well in his own Conceit) without Faith, which is his Guide. So that all things before Faith, are but very Blindness. But as soon as Faith cometh he doth justify, and also maketh the Works good, which were before Sin. But let us see what St. *Bernard* saith of good Works. I do abhor (saith he) whatsoever thing is of me. Except peradventure that be mine, that God hath made me his. By Grace hath he justified me freely, and by that hath he delivered me from the Bondage of Sin. Thou hast not chosen me (saith Christ) but I have chosen thee, nor found I any Merits in thee that might move me to chuse thee; but I prevented all thy Merits. Wherefore thus by Faith have I married thee unto me, and not by the Works of the Law.

I have married thee also in Righteousness, but not in the Righteousness of the Law, but in the Righteousness which is of Faith. Now this remaineth, that thou dost judge a right Judgment between thee and me; Give thou Judgment, where in that I have married thee; where it is open, that thy Merits did not come
between,

between, but my Pleasure and Will, &c. *St. Bernard* doth despise all his good Works, and taketh him only to Grace; but you stick partly to your good Works, and not only to Grace. Had *St. Bernard* no good Works to stick to? Mark that, *St. Bernard* is God's Child freely by Grace, which cannot be if Works do help less or more. Was he not a christened Man? Had he no Works of the new Law, as you call them? I think yes? And yet he saith, that there was no Merits, nor any Goodness, but that we were freely chosen. Wherefore he provoked you, and all such as you be, to judge righteously between God and you, the which hath prevented all your Goodness, and that of his own Will, and of his own Pleasure. How can he find any Goodness that preventeth all Goodness? So that here have you clearly, that good Works of the Law, or moral good Works (as you feign) do nothing help to Justification before God, for they be prevented of Justification.

This is also well proved by St. *Augustine's* saying, ' Wherefore these things
' considered, and declared after the
' Strength that it hath pleased God to
' give

‘ give us, we do gather that a Man can-
 ‘ not be justified by the Precepts of good
 ‘ living, that is, not by the Law of
 ‘ Works, but by the Law of Faith; not
 ‘ by the Letter, but by the Spirit; not by
 ‘ Merits of Works, but by Free-Grace,
 ‘ &c.’ Hear you this, not by Merits of
 Works, but by Free-Grace? What call
 you Free-Grace? but without all things,
 saving Grace? What call you, not of
 Works, but that Works help nothing.
 For if Works did help, then would he
 not say, not of Works, but, not of
 Works only, but, Part of Works, and
 Part of Faith: But he excludeth Works
 fully and wholly. Again, The same
 thing that doth purchase Remission of
 our Sins, doth also purchase Justification.
 For Justification is nothing but Remis-
 sion of Sins. Now Faith purchaseth us
 Remission. *Ergo*, By Faith we are ju-
 stified.

But let us prove this by an open Exam-
 ple. I put this Case, my Lords (unto you
 I speak) that our noble Prince would call
 you all before him, and say; My Lords,
 so it is, that it hath pleased us to call you
 unto the spiritual Dignity of Bishops, and
 to

to make you of our Council, and Lords of our Realm, and also of our Parliament. Now would we know of you which of you all hath deserved, or reckoneth himself worthy by his deserving, less or more, of this Dignity? What will you say to this? What will you answer to the King's Grace? Is there one among you all, that dare be so bold as to say to the King's Grace, that he hath not given it unto him freely, but that he hath done the King so faithful Service, that he was bound to give it unto him; yea, and that of his deserving? If there were one that were so proud as to say this? think you that the King's Grace would not lay to his charge, how that he had not done half his Duty, but were rather bound to do ten times as much more, and yet the King's Grace were not bound to give him a Bishoprick; for he had done but his Duty, and not all that.

Now if your good Works and all your faithful Service, be not able to deserve a Bishoprick of the King's Majesty, how will you be able by your Works to deserve Heaven and Justification before the KING of all Kings? When you have
answered

answered to this, before the King's Grace, then come and dispute with God, the Justification of your Works, and yet shall they be far unlike. Wherefore I conclude of these Scriptures, and of these Doctors, that the Faith that we have in Christ Jesus, and his blessed Blood, doth only and sufficiently justify us before God, without the Help of any Works.

And tho' all Scripture be nothing else but a whole Probation of this Article (that is only a perfect Commendation, and a Praise of Christ, and of his blessed Merits that he hath deserved for us) yet will I pass over to bring in any more Places. For they that are not content with these Scriptures, will not be satisfy'd, nor yet content to give Glory to God only, though I brought in all the New Testament. Yea Christ himself could not satisfy them if he were here, no nor yet tho' Heaven and Earth, and all Creatures therein were nothing else but Probations of this Article, it would not help. Wherefore I let such Infidels pass, and leave them to the Judgment of God, only certifying them of this one thing that is infallible, how the Day shall come that it shall repent

pent them, yea, and that sorer than I can either write or think, that they did not believe the least Point of this holy Article. But unto our Purpose. The very true Way of Justification is this: First cometh God, for the Love of Christ Jesus, only of his mere Mercy, and giveth us freely the Gift of Faith, whereby we do believe God and his holy Word, and stick fast unto the Promises of God; and believe, that tho' Heaven and Earth and all that is in them should perish and come to nought, yet God should be found true in his Promises; for this Faith's sake, be we the elect Children of God.

This is not such a Faith as Men dream when they believe that there is one God, and believe that he is eternal, believe also that he made the World of nought, yea, and believe that the Gospel is true, and all things that God speaketh must be true and fulfilled, with other such things. This, I say, is not the Faith that we be justified by, for Devils and Infidels have this Faith; and also we may attain to these things by Strength of Reason: But the Faith that shall justify us, must be of another manner of Strength, for it must

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come

come from Heaven, and not from the Strength of Reason. It must also make me believe that God the Maker of Heaven and Earth is not only a Father, but also My Father; yea, and that through the Favour that Christ hath purchased me, from the which Favour neither Heaven nor Earth, Tribulation nor Persecution, Death nor Hell can divide me. But to this stick I fast, that he is not only My Father, but also a Merciful Father; yea, and that unto me Merciful, and so merciful, that he will not impute my Sins unto me, though they be never so great, so long as I hang on the blessed Blood of Christ Jesus, and sin not of Malice, but of Frailty, and of no Pleasure.

He is also a liberal Father, yea and that unto Me liberal, who will not only promise me all things, but also give them unto me, whether they be necessary to the Body or the Soul. He is also not only liberal, but mighty to perform all things that he promiseth unto me. Briefly, this Faith maketh me to hang entirely upon God and on his precious Promises made in Christ, and in his sweet and precious Blood, and not to fear of Death, nor any Afflictions,

Afflictions, nor any Persecution, nor Tribulation ; but to despise all these things, and not only these, but also to despise my own Life, for the sake of my Blessed Saviour.

Finally, The Fruits of Faith are such that they make a fleshly Beast a spiritual Man : and of a damned Child they maketh me a dutiful and heavenly Son ; of a Servant of the Devil, they maketh me a Freeman of God's, both delivered from the Law, from Sin, from Death, from the Devil, and from all Misery that might hurt me. My Lords, this is the Faith that doth justify, and that we do preach. And because it is given from Heaven into our Hearts by the Spirit of God ; therefore it can be no idle thing : But it must needs do all manner of things that be to the Honour of God, and also to the Profit of our Neighbour : Insomuch that at all times necessary, it must needs work well, and also bring forth all good Works that may be to the Profit and helping of any Man. But these Works be not done to justify the Man, but a just Man must needs do them ; not to his Profit, but only to the Profit of other Men, even as

our Master Christ suffered Hunger and Thirst and Persecution, and took great Labours in preaching of his Word, yea, and also suffered Death. All these things I say did he not to further or to profit himself, but for our Merits, and for our Profit. So likewise doth a just Man his Works. And as a good Tree in Time of the Year bringeth forth good Apples, not to make him good, for he is good before, nor yet this Apple to his Profit, but unto other Men's, notwithstanding the good Nature that is in him must needs bring it forth. So likewise the just Man must needs do good Works, not by them to be justified, but only in them to serve his Brother ; for he hath no need of them as concerning his Justification.

Wherefore now here have you the very true Cause of Justification, that is Faith only: And also the very true Way and Manner of doing good Works : And how that no Man can do good Works but a justified Man, as our Lord saith, (*Matt. vii. 17.*) *Every good Tree bringeth forth good Fruit, but a corrupt Tree bringeth forth evil Fruit.* But now let me answer to the Scriptures, and to the Reasons that

that they bring to prove that Works do justify. First cometh the fleshly and damnable Reason, and she saith: If we be justified by Faith alone, what need we do any good Works? What need we to crucify or mortify our Flesh, for all these will not profit us, and we shall be saved, though we do none of them? Thus did blind Reason dispute with St. *Paul*, (*Rom. vi.*) when he had proved that God of his Mercy had delivered us freely from the damnable Bondage of the Law.

Anon he judged that he might do what he would, for he was no longer under the Law. To this St. *Paul* answereth, that if we obey the Works of Sin, then are we the Servants of Sin, and if we obey the Works of Righteousness then are we the Servants of Righteousness. So that if we truly have that same Faith which justifieth us, we shall desire to do none other Works but those that belong to Justification; not that the Works do justify, but that we must needs do these Works as the very true Fruits of Justification, and not as the Cause of Justification. And therefore those Men who will do no
good

good Works because they be justified only by Faith, be not the Children of God, nor the Children of Justification. For the living Spirit of God is neither the Author of Idleness nor of Sin, but crieth in our Hearts, *Abba, Father*: And of that is this a sure and evident Token, for if they were the very true Children of God, they would be the more willing to do good Works, because that they are justified freely. Therefore should they also be moved freely to Works, if it were for no other Purpose nor Profit, but only to do the Will of their merciful God that hath so freely justified them, and also to profit their Neighbour, whom they are bound to serve of very true Charity.

Take an Example. Here is a Thief that is condemned by Right, and the Law to be hanged, whom the King's Grace of his Mercy doth freely deliver from the Gallows, and giveth him his Pardon. Now this Thief thus delivered will not keep himself a true Man, nor do those Works that belong to a true Man to do, but falleth again to Stealing, because the King pardoned him so freely, and reckoneth that the King is so merciful

ful that he will hang no Thieves, but deliver them all of his Mercy, without their deserving. Now how think you, will the King be merciful to this Thief when he cometh again to the Gallows? Nay truly, for he was not delivered for that Cause, but to keep himself a true Man.

Then cometh my Lord of *Rocheſter*, and he ſaith, that Faith doth begin a Juſtification in us, but Works do perform it and make it perfect. What chriſtened Man would think that a Biſhop would thus trifle and play with God's holy Word? God's Word is ſo plain that no Man can avoid it, how that Faith juſtifieth only; and now cometh the Lord of *Rocheſter*, with a little and a vain Diſtinction, invented of his own Brain, without Authority of Scripture, and will clearly avoid all Scriptures, and all the whole Diſputation of *St. Paul*. But, my Lord, ſay to me of your Conſcience, how do you reckon to avoid the Vengeance of God, ſince you thus trifle, and deſpiſe God's holy Word? Think you that this vain Diſtinction will be allowed before Jeſus Chriſt, for whoſe Glory we do contend
and

and strive, before whom we do handle this Matter?

I do think verily that your own Conscience doth fore accuse you for thus blaming the holy Word of God. Wherefore, my Lord, for Christ's sake remember that you be aged, and shall not long tarry here, and these vain Distinctions that you have invented to the Pleasure of Men, and to the great perverting of God's holy Word, shall be to your everlasting Damnation, and at the least wise if you fear not the terrible Vengeance of God, remember the Shame of the World, and think not that all Men be so mad, and so unlearned as to be deceived by this trifling Distinction, seeing that the Word of God is so plain against it. Doth not *St. Paul* say (*Eph. ii.*) That our Justification is only of Faith, and not of Works? How can you avoid this same, not of Works? If that Works do make Justification perfect, then are not *St. Paul's* Word true. Beside that, you know well, that *St. Paul* doth prove in all the whole Epistle to the *Romans*, and also to the *Galatians*, that Faith doth justify, yea, and that by Contention against Works. Now how can you
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bring in Works to make Justification perfect, and St. *Paul* hath excluded them?

Moreover, Why did not the *Jews*, against whose Works St. *Paul* disputeth, bring in this Distinction for them? Briefly, What will you say to all the Doctors that I have here recited, who saith, that only Faith doth justify? But doubtless, if it were not to satisfy other Men, this Distinction were not worthy an Answer.

Another damnable Reason is made, that is an open and plain Lie, which is this: Thou saist that Works do not justify, nor yet help to Justification, but Faith only. *Ergo*, thou destroyest all good Works, and wilt that no Man should work well, but only Believe.

I answer, If there were any Shame in Men, they might well be ashamed of these open Lies.

Tell me one that is learned, that ever did say or teach that Men should do no good Works, many there be that say Works do not justify, as St. *Paul* and all his Scholars, but no Man denieth good Works. But I marvel not at them, for they do but the Works of their Father, who was a Lier and a Murderer from

the Beginning. I pray you what Consequence is this after your own Logick? Works do not justify, *Ergo*, We need not to do them, but despise them for they be of no Value.

But such a damnable Lie must St. *Paul* needs suffer, when he had proved that Faith only did justify. Then came your Over-thwart Fathers, and said; *Ergo*, Thou destroyest the Law, for thou teachest that it justifieth not. God forbid, saith St. *Paul*, for we do learn the very Way to fulfil the Law, that is Faith, whereby alone the Law is fulfilled, and without which all the Works of the Law be but Sin. So do we likewise teach the very true Way whereby all good Works must be done. As first, a Man by Faith to be justified, and then a just Man must needs do good Works, which before were but Sin, and now be all good; yea, his eating, drinking, and sleeping, are all good.

But beside all these, have they certain Scriptures, first of St *James* (*Jam. ii.*) whose Words be these, *Wilt thou know, O vain Man, that Faith without Works is dead? Was not Abraham our Father justified by Works?* when he offered his Son *Isaac* upon

upon the Altar? Likewise was not *Rahab* the Harlot justified when she received the Messengers, and sent them out another Way? St. *Augustine* doth declare in divers Places that St. *Paul* and St. *James*, seemed for to be contrary in this Matter; And therefore St. *Augustine* willing to save the Estimation of this Epistle doth declare how that St. *James* doth speak of Works, that go before Faith, and St. *Paul* speaketh of Works that follow Faith. And yet St. *Augustine* will not be compelled by the Words of this Epistle, to grant that any Works do justify, by the Reason that St. *Paul's* Words be so appantly and vehemently to the contrary. Wherefore seeing that there sheweth a Controversy here in two Places of the Scripture, it standeth with all Reason and Learning, that the same Place which seemeth for to be the Feeblest, and also Darkest, should be expounded and declared by that Part of Scripture that is clearest, and most of Authority. Now is this of a Truth that the Authority of St. *Paul* hath always in the Church of God been more of Estimation and Strength than ever was this Epistle

(though that this Epistle hath been received) and especially in this Cause, that we now here speak of. For in all the Scripture is not this Article of Justification, so plainly and plentifully handled, as it is by blessed *St. Paul*; this must every learned Man grant.

Wherefore it standeth with Reason and Learning that this saying of *St. James* must needs be reduced and brought unto blessed *St. Paul's* Meaning, and not *St. Paul* unto *St. James's* saying.

Now therefore in as much that both blessed *St. Paul* and also *St. James's* Meaning is that good Works should be done, and they that be Christian Men should not be idle and do no good, because that they are the Children of Grace, but that they should rather in their living expresse outwardly their Goodness received of Grace: And, as blessed *St. Paul* saith (*Rom. vi.*) To give their Members to be Servants unto Righteousness, as they were before Servants unto Uncleanness. For this Cause; I say, *St. James's* saying must needs be understood for to be written against those Men that boasted themselves of an idle and vain Opinion
that

that they thought themselves to have, which they reckoned to be a good Faith. Now St. *James* to prove that this Faith was but an idle thing, and of none Effect, doth declare it clearly, by that, that it brought forth in Time and Place convenient, no good Works: And therefore he calleth it a dead Faith.

He bringeth in also a naked Brother, the which hath need of cloathing, unto these Men that boasted their Faith, which hath no Compassion of his Necessity. Wherefore he concludeth that they have no true Faith. And therefore he saith unto them, *Shew me thy Faith without Works, and I shall shew my Faith by my Works.*

Here it is plain that St. *James* would no more, but that that Faith is a dead Faith, and of no Value, that hath no Works: For Works should declare and shew the outward Faith; and Works should be an outward Declaration, and a Testimony of the inward Justification received of Faith. Not that Works can or may take away our Sin, or else be any Satisfaction for any Part of Sin, for that belongeth only to Christ, as blessed St. *John* saith,

faith, (1 *John* ii.) and also St. *Paul* (*Heb.* ix.) He hath appeared once for all, to put away Sin by the offering of himself. And that this is St. *James's* Meaning, it is declared by that that followeth: Thou seest (saith he) that Faith wrought with *Abraham's* Deeds, and through Works was his Faith made perfect.

Mark how Faith wrought with his Works, that is, his Faith, because it was a living Faith, brought forth and wrought out, the high Work of Oblation. Also his Faith was made perfect thro' his Works; that is, his Faith was declared, and had a great Testimony before all the World, that it was a living and perfect, and a right Shapen Faith that *Abraham* had: So that his inward Faith declared him before God, and his outward Works before the World to be good, and justified. And thus was his Faith made perfect before God and Man. Now unto this do we all agree that that Faith only justifieth before God, which in Time and Place doth work well, yea 'tis a living Thing of God, which cannot be dead nor idle in Man. But yet for all that, we do give to Faith and to Christ's Blood that Glory that

that belongeth to them only, that is to say, Justification, Remission of Sins, satisfying of God's Wrath, taking away of everlasting Vengeance, purchasing of Mercy, fulfilling of the Law, with all other like things. The Glory of these, I say, belongeth to Christ only, and we are Partakers of them by Faith in Christ's Blood only: For it is no Work that receiveth the Promise made in Christ's Blood, but Faith only.

Take an Example. God said to *Abraham*, *In thy Seed shall I bless all People*. Now *Abraham's* Works can do nothing to receiving of this Blessing, nor yet can they make him hang on that Seed; but he believeth God, and sticketh fast by Faith to that Promise, and thinketh that God shall be true, though all Men be Liars: And so is he Partaker of the Blessing made in that Seed. Wherefore I conclude that the Glory of Justification belongeth only to Faith in Christ's Blood, and not to Works in any wise.

Notwithstanding we do also laud and praise good Works, and do teach diligently to do good Works, in as much as God their Maker hath commanded them. Yea
and

and also to profit their Neighbours by their good Works: And furthermore that other Men which blasphemeth the Truth might be moved through their virtuous Living and Conversation to the holy Religion of Christ.

For these and other Causes, I say, do I teach good Men to live well and virtuously; yea and also we teach that good Works shall have a Reward of God as Scripture testifieth, but not Remission of Sins, nor yet Justification for their Reward. Wherefore this saying of St. *James* must needs be verified against them that boasted themselves of a vain Faith, that indeed was but an idle Opinion, and no true Faith, for it did not work through Charity; And therefore St. *James* disputeth well against them, that this Faith was but a dead Faith, and could help them no more than it helpeth the Devil: So that this thing of St. *James* maketh nothing against me, but rather with me.

You have also another Scripture for you which is this, *For not the Hearers of the Law are just before God, but the Doers of the Law shall be justified.* (Rom. ii. 13.) Of this Text you glory, and cry, *Works, Works.*

Works. But if ye would consider the Mind of *St. Paul*, you should well perceive that he meaneth not, how Works might deserve Justification, for then could he not have concluded this against the *Jews*, for they did the Works of the Law to the uttermost, and yet were they not justified. Wherefore *St. Paul* meaneth by the Hearers of the Law, all them that do the outward Works of the Law for Fear, or for Reward, or of Hypocrisy, or else by them to be justified. The Doers calleth he them that do the Works of the Law, after the Intent of the Law, and as the Law commandeth them, that is, in the true Faith of Christ Jesus, which is the very End of the Law, and the fulfilling of the Law (as *St. Paul* saith) to all them that believe. Wherefore all Men be but Hearers only of the Law, till the Time that they have the Faith of Christ Jesus, which is imputed to them for Righteousness: And the Works of the Law be no Cause of Justification, but only an outward Testimony and Witness that the Law is fulfilled inwardly in their Conscience before God, and fulfilled that it hath no Accusation against them, for Christ hath made Satisfaction for them, of the which they

be Partakers by their Faith. And so the Law must be content to admit all these Men to be Fulfillers and Doers of the Law.

And now, that you shall not say that this is my Dream, here be St. *Augustin's* Words. ' The Doers of the Law shall
' be justified : So must it be understood,
' that we may know that they can none
' otherwise be the Doers of the Law, ex-
' cept they be first justified, not that Ju-
' stification belongeth unto Doers, but
' that Justification doth precede all man-
' ner of Doings, &c.' (*August. de Spiri.*
& *lit.*)

Hear you not that Justification is first given, that Men might be able to do the Works of the Law?

There is also another Argument, and that is this: Faith is a Work ; But Works doth not justify ; *Ergo*, Faith doth not justify. *Answer.* Truth it is: That we do not mean, how that Faith for his own Dignity, and for his own Perfection doth justify us. But the Scripture doth say that Faith alone justifieth, because that it is that thing alone whereby I do hang on Christ. And by my Faith only am I Partaker of the Merits and Mercy purchased by Christ's Blood, and Faith

it is alone that receive the Promises made in Christ. Wherefore we say with blessed *St. Paul*, that Faith only justifieth imputative; that is, all the Merits and Goodness, Grace and Favour, and all that is in Christ, to our Salvation is imputed and reckoned unto us, because we hang and believe on him; and he can deceive no Man that doth believe in him. And our Righteousness is not (as the Schoolmen teacheth) a formal Righteousness, which is by fulfilling of the Law deserved of us, for then our Justification were not of Grace and Mercy, but of deserving and of Duty. But it is a Righteousness that is reckoned and imputed unto us for the Faith in Christ Jesus, and it is not of our deserving, but clearly and fully of Mercy imputed unto us.

Now most honourable and gracious Prince, I have declared unto your Highness what Faith it is that doth justify us before God, and also brought for my Proof, not only the blessed Word of God, the which were sufficient in this Cause, but the Exposition of holy Doctors, that your Grace might see that I am not moved to this Opinion of a light Cause, nor

that this Doctrine of mine is so new as Men hath noted it. Moreover, I have declared unto your Grace how that I would have good Works done, and would not have a Christian-man's Life to be an idle thing, or else a Life of Uncleanness: But I would have them to be changed into all Virtue and Goodness, and to live in good Works, after the Commandment and Will of God. So that your Grace may well perceive that mine Adversaries hath not reported truly of me, when they have said how that I would that Men should neither fast, nor pray, nor give Alms, nor yet be penitent for their Sins. I have never said it, nor yet taught any such things; I take God to record my Works and my Deeds, and all my writings that ever I wrote or made. Wherefore I doubt not, if it please your Grace, graciously to hear me, but that I will prove them untrue in this Cause, and many other more. This doth Almighty God know to be true. Who ever preserve your most Royal Majesty in Honour and Goodness. *Amen.*

(85)

On the Sinfulness of Man's natural Will, and his utter Inability to do Works acceptable to God, until he be justify'd and born again of the Spirit of God, according to the Doctrine of the Ninth, Tenth, Twelfth and Thirteenth Articles of the Church of ENGLAND.

IN This Article will we not dispute what Man may do by the common Influence given him of God over these inferior and worldly things; as what Power he hath in eating and drinking, in sleeping and speaking, in buying and selling, and in all other such natural things that be given of God indifferently to all Men, both to good and bad. But here
will

will we search what Strength is in Man of his natural Power, without the Spirit of God, for to will or to do those things that be acceptable before God, unto the fulfilling of the Will of God: As to believe in God, to love God after his Commandments, to love Justice for itself, to take God for his Father, to reckon him to be merciful unto him, and to fear God lovingly, with all other things that Men do call good Works: This is the thing that we will search to know. Now, that he can do nothing in these Causes by his Free-will our Master Christ proveth it in these Words; He that abideth in me and I in him bringeth forth much Fruit, for without me ye can do nothing; If a Man abide not in me he is cast out as a Branch, and shall burn. (*John xv.*)

Here it is open, that Free-will without Grace can do nothing. I do not speak of eating and drinking (though that be of Grace) but nothing that is fruitful, that is worthy of Thanks, that is acceptable before God. For he that hath not Christ in him is cast out, this is the first Fruit of Free-will: Then withereth he, that is the second Fruit; this withering helpeth him
nothing

nothing to Goodness; he must wither, let him do the best : then is he gathered and cast in the Fire, this is the third Fruit. What can he in the Fire do? Nothing but burn? He cannot be there as a thing indifferent, but he must needs burn: and he cannot come out of the Fire by his own Strength: Let him intend as much as he can his Intention cannot help him, nor yet further him. So that all the Might of Free-will, when he is left alone, is nothing else but first, to be cast out; and second, to wither, so decayeth he; thirdly, to be cast into the Fire. All this is worse and worse. Finally, he burneth. This is worst of all; for here is he past help: so this is the Strength that Free-will hath, to bring himself to utter Destruction.

But let us see how St. *Augustine* understandeth this Text of St. *John* (*Super Joannem, Tract. 71.*) ‘ Lest any Man
 ‘ should suppose that the Branch of him-
 ‘ self could bring forth, at the leastwise,
 ‘ a little Fruit, Therefore saith he not,
 ‘ Without me can you do a little, but,
 ‘ *Without me can you do nothing*; there-
 ‘ fore, whether it be little or much, with-
 ‘ out him can it not be done, without
 ‘ whom

‘ whom is nothing done. One of two
 ‘ things must the Branch needs do, ei-
 ‘ ther *abide in the Vine*, or burn in the
 ‘ Fire; if it be not in the Vine, then is
 ‘ it in the Fire, &c.’

Also St. Paul; *We are not sufficient of ourselves to think anything as of ourselves: but our sufficiency is of God.* What is this? That we are not able to think any thing of ourselves! What can be a smaller thing than to think? And yet this small thing can we not do. It is also open, that St. Paul meaneth not of the thinking that cometh of natural Power, for that God doth not hinder, but letteth it proceed after his first Ordinance, as we have open Experience in Infidels. But here he speaketh of such a thinking as is acceptable, and thankful before God, and therefore followeth it, God hath made us worthy Ministers of the *New-Testament*. Here is it open that he speaketh of that thinking, that is a singular and special Gift of God, and not of the common Gift of Nature, for that were nothing to the Ministration of the Gospel.

But let us see what St. Bernard (*Bernard. lib. arbit.*) Saith of this Text. What shall we say, is this all the Merit
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of Free-will, that he doth only consent? Yea, doubtless. Not that the same Consent, in the which is all his Merit, is not of God, when that we can neither think (the which is less than to consent) any thing of ourselves, as though we were sufficient of ourselves. These Words be not mine but the Apostles's, the which giveth unto God, and not to his Free-will, all manner of things that can be good, that is to say, to think, to will, or to perform, &c. Hear you not, that all things that can be good St. *Bernard* giveth unto God? Now what Strength hath Free-will? he can neither think good, nor will, nor yet perform it. What remaineth? I know nothing, but either it is included in thinking, in willing, or in performing; and all these be given to God. Also our Master Christ saith (*Matt. vii.*) Shall Men gather Grapes of Thornes, or Figs of Bramble-Bushes? An evil Tree can bring forth no good Fruit. What meaneth our Master, when he saith that Grapes be not gathered of Thornes? Nothing else but that the Fruit must be like the manner of the Tree. And therefore saith he, *An evil Tree cannot bring forth good Fruit.*

Now can you deny but that Free-will without Grace is an evil Tree. *Ergo*, His Fruit must needs be evil; he may well bring forth Fruit, but it shall not be good. Is not all Free-will's Power declared in these Words, *He cannot*? I pray you what meaneth our Master Christ in these Words, *He cannot*? Christ said *He cannot*, and will you say, He can? Also our Master saith, *you Adders Birds, how can you speak good things, seeing that you be evil*? Had not these Men Free-will? And yet saith our Master, *They could not speak good things*. You reckon it but a small Power to speak good, and yet as small as it is, Free-will cannot do it. He may well speak, but it shall not be good; for how should he speak good that is evil of himself? How should he do good that knoweth no good, but is the very Enemy of Goodness? Yea and as much as lieth in him he would there were no Goodness.

You have also a common Principle, there is nothing loved and desired but that that is known. Now how should Free-will flee from Sin, and desire Goodness, and it knoweth not which is very sin, and which

which not? As St. Paul saith, *By the Law is the Knowledge of Sin.* So blind is Free-will that it knoweth not Sin to be Sin, nor Virtue to be Virtue, but judgeth that thing to be good, that is evil, and that to be evil that is good : For it is lost and hath no true Judgment. As St. *Augustin* saith, ‘ What Goodness can he do
 ‘ that is lost, except that he be delivered
 ‘ from his Misery? Can he do good by
 ‘ his Free-will? God forbid; for Man
 ‘ evil using his Free-will, did both lose
 ‘ himself and also his Free-will, and as
 ‘ Man being alive, doth kill himself, and
 ‘ when he hath killed himself he cannot
 ‘ make himself alive again : So likewise
 ‘ when we do Sin by Free-will, and Sin
 ‘ hath the Victory, then is Free-will
 ‘ clean lost; *for of whom a Man is over-*
 ‘ *come, unto him must he be Servant.*
 ‘ Doubtless this Sentence is of *Peter* the
 ‘ Apostle, the which saying, that it is
 ‘ true, I pray you what manner of Free-
 ‘ dom can a Bond-Servant have? except
 ‘ it be when it pleaseth him to Sin, &c.’

What can be said to this? doth he not clearly say, that Man hath lost his Free-will by Sin, and can no more do unto Goodness than a dead Man can do to

Now can you deny but that Free-will without Grace is an evil Tree. *Ergo*, His Fruit must needs be evil; he may well bring forth Fruit, but it shall not be good. Is not all Free-will's Power declared in these Words, *He cannot*? I pray you what meaneth our Master Christ in these Words, *He cannot*? Christ said *He cannot*, and will you say, He can? Also our Master saith, *you Adders Birds, how can you speak good things, seeing that you be evil*? Had not these Men Free-will? And yet saith our Master, *They could not speak good things*. You reckon it but a small Power to speak good, and yet as small as it is, Free-will cannot do it. He may well speak, but it shall not be good; for how should he speak good that is evil of himself? How should he do good that knoweth no good, but is the very Enemy of Goodness? Yea and as much as lieth in him he would there were no Goodness.

You have also a common Principle, there is nothing loved and desired but that that is known. Now how should Free-will flee from Sin, and desire Goodness, and it knoweth not which is very sin, and which

which not? As St. *Paul* saith, *By the Law is the Knowledge of Sin.* So blind is Free-will that it knoweth not Sin to be Sin, nor Virtue to be Virtue, but judgeth that thing to be good, that is evil, and that to be evil that is good : For it is lost and hath no true Judgment. As St. *Augustin* saith, ‘ What Goodness can he do that is lost, except that he be delivered from his Misery? Can he do good by his Free-will? God forbid; for Man evil using his Free-will, did both lose himself and also his Free-will, and as Man being alive, doth kill himself, and when he hath killed himself he cannot make himself alive again : So likewise when we do Sin by Free-will, and Sin hath the Victory, then is Free-will clean lost; *for of whom a Man is overcome, unto him must he be Servant.* Doubtless this Sentence is of *Peter* the Apostle, the which saying, that it is true, I pray you what manner of Freedom can a Bond-Servant have? except it be when it pleaseth him to Sin, &c.’

What can be said to this? doth he not clearly say, that Man hath lost his Free-will by Sin, and can no more do unto Goodness than a dead Man can do to

make himself alive again ? Yea, he can do nothing but delight in Sin. Call you that a Freedom ? Call you that a good Endeavour ? Call you that a preparing to Grace ? St. *Augustin* doth declare (*De verbis Apost. Ser. 11.*) what Goodness that Free-will deserveth without Grace, saying, O cursed Free-will without God, we have Experience what Free-will can do without God, therefore are we miserable, because we have Experience what Free-will is able to do without God. Behold Man was made good, and by his Free-will was he made an evil Man. When shall an evil Man by his Free-will, forsaking God, make a Man good ? He being good could not keep himself good ; and now that he is evil, shall he make himself good, when that he was good he kept not himself good, and now that he is evil, shall he say, I make myself good ? &c.

Here is the very Strength of Free-will ; by his Strength are we made miserable, and that doth Experience learn. And yet we boast Free-will. St. *Augustin* calleth it Cursed Free-will, and shall we call it Blessed Free-will ? Is not this a goodly Freedom, and great Power to bring us to this everlasting Misery ? This is our *Good Endeavour*

Endeavour, and doing what we can, and preparing ourselves for Grace, with other damnable Dreams that we have, whose Conclusions are nothing else, but to bring us to Damnation. You see St. Augustin's Words be so plain that no Man can avoid them. Also St. Paul saith; The carnal Mind is Enmity against God; for it is not Subject to the Law of God, neither indeed can be. So then they that are in the Flesh cannot please God. (Rom. viii. 7, 8.) And he that hath not the Spirit of Christ, the same Man is none of his! for the self-same Spirit beareth witness with our Spirits that we are the Children of God. Here have you plainly, that the Wisdom of the Flesh, is the very Enemy against God. It cannot be said, but by Wisdom he understandeth the best Thing that is in Man, for better than Wisdom can there nothing be, and yet that is an Enemy to God, for it is but Flesh, and all that is in Man without the Spirit of God. And that St. Paul declareth, when he saith, He that hath not the Spirit of Christ, the same Man is none of his. Here it is plain that Will, Reason, Wisdom, Heart, or whatsoever thing is in Man (without the Spirit

of

of God) is but Flesh, and cannot be obedient. He saith not, he will not, but he cannot; he hath no Might, he hath no Power; let him intend his best, do all that lieth in him, with all his Might and all his Power, and yet can it not please God, for it is all but Flesh.

Wherefore these Dreamers, dream they wot not what, and speak that they understand not. For all that is in Man, Heart, Soul, Bone, with all his Works, &c. Is but Flesh, except the Spirit of God be there. Every Man hath a Soul, but by that is he not Christ's; for then the Infidels were Christ's; but the Spirit of Christ maketh him Christ's, and the Spirit of God giveth Witness to our Spirits, that we be the Children of God. Our Spirit giveth no Witness to himself that he is Christ's, for then were the Spirit of God frustrate.

Wherefore let our Spirit as well as he can, study his best, to apply himself to Goodness after the uttermost of his Power; and yet is it but Wisdom of the Flesh, and hath no witness of God: Yea, it is but an Enemy, and it must needs be sin. For *St. Augustin* saith, 'He that feedeth
without

‘ without me feedeth against me,’ &c. Mark how he saith *against me*. Wherefore all that Free-will can do without Grace, is but Sin. Mark also, that *Paul* did write unto the *Jews*; Yea, and to the best of them, which did study to do good Works; Yea, and the best of Works, that were the Works of the Law, and yet all these he calleth but Flesh, and declareth openly that all these good Works could not help them, and yet no doubt but that the *Jews* did as much as lay in their Free-will to do, to come to the Favour of God, and yet it helpeth not, for all was but Wisdom of the Flesh, and Enemy to God.

Also St. *Paul* saith, (*Rom. viii.*) *If you mortify the Deeds of the Flesh by the Spirit, ye shall live.* You will not reckon that St. *Paul* doth judge the Spirit of God necessary, to kill the Desires of the Flesh, that is of the Sinews or of the Bones, or of any other thing that is in Man, beside the Spirit of Man, for that were but a small thing, yea it were but frustrate to set the Spirit of God to kill these things, for the Spirit of Man can kill them, Yea, and also rule them. For after your own
Philosophers,

Philosophers, the Spirit of Man is the Ruler and Guider of all the Works that be done by the Body. Wherefore the Spirit of God must be he that shall kill the Disease of our Spirits, the which is the most spiritual thing in us; and yet is it but Flesh before God. For if there were any Power in him, high or low, to kill his Desires, then were it but void to call the Spirit of God to help. But let us here what St. *Augustin* saith on this Text, *If you mortify your Flesh, &c.*

‘ Thou wilt say, That can my Will do,
‘ that can my Free-will do. What will;
‘ what manner of Free-will? Except
‘ that he guide thee, thou fallest, except
‘ he lift thee up, thou liest still. How
‘ canst thou then do it by thy Spirit, seeing that the Apostle saith; *As many as*
‘ *be led by the Spirit of God be the Children of God.* Wilt thou do of thyself?
‘ Wilt thou be led of thine ownself to
‘ mortify the Deeds of the Flesh? What
‘ will it profit thee? For if thou be not
‘ an *Epicure*, thou shalt be a *Stoick*.
‘ Whether thou be an *Epicure* or a *Stoick*,
‘ thou shalt not be among the Children of
‘ God. For they that be guided by the
‘ Spirit

‘ Spirit of God, are the Children of God :
 ‘ Not they that live after their own Flesh ;
 ‘ Not they that live after their own Spi-
 ‘ rit : Not they that be led of their own
 ‘ Spirit : But as many as be led of the
 ‘ Spirit of God, they be the Children of
 ‘ God.

‘ But here a Man will say, *Ergo*, then
 ‘ are we well ruled, and we do not rule.
 ‘ I answer, Thou both rulest and art ruled,
 ‘ but then dost thou well rule if thou be
 ‘ ruled of the good Spirit. Utterly if
 ‘ thou want the Spirit of God, thou canst
 ‘ do no good. Thou doest truly without
 ‘ his Help, by thy Free-will; but it is
 ‘ but evil done. Unto that is thy Will
 ‘ apt, which is called Free, and by evil-
 ‘ doing is she made a damnable Bond-Ser-
 ‘ vant. When I say without the Help of
 ‘ God thou dost nothing, I understand by
 ‘ it, no good thing; for to do evil thou
 ‘ hast Free-will without the help of God,
 ‘ though that be no Freedom. Where-
 ‘ fore you shall know that so do you,
 ‘ Goodness if the helping Spirit be your
 ‘ Guider, the which if he be absent, you
 ‘ can do no good at all, &c.’ Methinks
 this saying were sufficient, if Men would

believe St. *Augustine*. Mark how he saith, without the Spirit of God, we lie in sin, let our Spirit do the best he can. For they be not the Children of God, that are guided after their own Spirit, but after the Spirit of God. For our Spirit can do good at all, but evil, if the Spirit do not lead him. Where is now our good Desire, and good Endeavour, and Application to good? For our Spirit can do nothing but evil, and is of himself but a damnable Servant. What Good can a damnable Servant do of himself? So that here it is openly proved, that the Free-will of Man, of his own Strength, and of his own Power, can do nothing but sin.

But now cometh the damnable Reason, and fleshly Wisdom, and will dispute and say: If our Free-will can do no Goodness, what need God to command so many good things? what need God to give those Commandments, that he knoweth well be impossible for us? And if they be impossible, what Right is in him that dam-neth us for that thing that is impossible for us to do? I answer.

O thou

O thou blind and presumtuious and damnable Reason, where hast thou learned of any other Creature to enquire a Cause of thy Maker's Will? Or else to murmur against the Ordinance of thy Living God? What hast thou to do to require a Cause of his Acts? He hath made thee without thy Consent or Counsel, and may he not set Laws and Commandments, to rule thee by at his Pleasure, without thy Counsel? Thou art worthy of none Answer, thou art so presumptuous: Nor there is no godly Answer that will satisfy thee. Nevertheless I will stop thy blaspheming Mouth by thine own Wisdom, to thy great Shame.

First, This thing must thou grant me, That thy God is Essential Goodness, and is nothing but Goodness, Wherefore he can command nothing but that is good, just, and righteous. Which things if thou do not, or be not able to do, thy Maker may not let his Goodness undone, because of thy Naughtiness, or for thine Unableness. And if thou be not able to do those good things, that he commandeth thee, there is no Fault in the Commander, nor yet in the Commandments. Where-

fore then dost thou grudge against him without a Cause? But yet wilt thou murmur, and say, how that he knoweth how they be impossible for thee. Truth that is, he knoweth it. Then wilt thou say, Wherefore doth he command them to me? O thou presumptuous Creature, it were sufficiently answered to thee, to say, that it is his Pleasure so to command. What could'st thou say more? What Occasion hadst thou to murmur? What Wrong hast thou?

But I will go farther. Thy Maker knoweth that they be impossible for thee: He knoweth also thy damnable and presumptuous Pride, that reckonest thou canst do all things that be good of thine own Strength, without any other Help. And to subdue this presumptuous Pride of thine, and to bring thee to Knowledge of thine ownself, he hath given thee his Commandments, of the which thou canst not complain, for they be both righteous and good. And if thou complain because they be impossible for thee, then consider thy damnable Pride, that thoughtest thyself so strong that thou could'st do all Goodness.

But

But what wilt thou now do? These Commandments be given, and cannot, nor shall not be changed to satisfy thy presumptuous Pride. Whereof wilt thou now complain? God's Commandments be reasonable, they be good, they be righteous, and they be laudable; shall these thing be destroyed to satisfy thy Pride? Nay, not so. But thou shalt rather remain with all thy Pride, under the Damnation of these Commandments. What sayest thou thereto? Canst thou avoid this? Canst thou say but this is right? Canst thou save thyself from Danger? Canst thou avoid thy Damnation by all thy carnal Wisdom? Nay verily. For he that is thine Adversary is Omnipotent. Wherefore say what thou wilt, so must it be, for it is God's Ordinance, which may not be changed. But now wilt thou ask what Remedy? No Remedy but this only, to confess thy Weakness, to confess thy Pride, to acknowledge thy Unableness; to grant that these Commandments be lawful, holy, and good; and how thou art bound to keep them, and to give Laud and Praise to God for them, and to go to thy merciful Maker with this Confession,

and

and to desire him that he will help thee, that he will be merciful unto thee, that he will strengthen thee, for thou art too weak, that he will give thee his Spirit: for thy Spirit is too fleshly to fulfil these spiritual Commandments; and doubt thou not but thou shalt find him both merciful and also gracious, for he gave thee these Commandments for that Intent, secretly declaring both thy Pride, and also thy Weakness, that thou mightest seek and call unto him for Help.

This doth St. *Augustine* (*De temp. Ser. 73.*) declare in these Words: ‘ If
 ‘ Man do perceive that in the Command-
 ‘ ments is any thing impossible, or else
 ‘ too hard, let him not remain in himself,
 ‘ but let him run unto God his Helper,
 ‘ the which hath given his Command-
 ‘ ments for that Intent, that our Desire
 ‘ might be stirred up, and that he might
 ‘ give Help, &c.’ Mark, St. *Augustine* saith that the Commandments be impossible unto our Strength, but we must call to God for Strength.

The *Pelagians* did reckon that they had got a great Victory, when they had made this carnal Reason, that God would com-
 mand

mand nothing that was impossible. Of this Reason did they glory and triumph, and thought that they must needs have some natural Strength, and Power to fulfil the Commandments of God, seeing that God would command nothing impossible to Man. Of this same Reason, doth my Lord of *Rocheſter*, and all his Scholars glory unto this ſame Day.

But let us ſee how St. *Auguſtine* answereth them, ‘ The *Pelagians* (ſaith he) think that they know a wondrous Thing, when they ſay, God will not command that thing, the which he knoweth is impossible for Man to do. Every Man knoweth this, but therefore doth he command certain things that we cannot do, becauſe we might know what things we ought to aſk of him. Faith is it which by Prayer obtaineth that thing that the Law commandeth.

‘ Briefly, He that ſaith; *If thou wilt, thou mayſt keep my Commandments*, in the ſame Book, a little after, ſaith; *He ſhall give me keeping in my Mouth*, Plain it is that we may keep the Com-
mandments

' mandments if we will, but because our
 ' Will is prepared of God, of him it must
 ' be asked, that we may so much will
 ' as will suffice us to do them. Truth it
 ' is, that we will when we will, but he
 ' maketh us to will that thing that is
 good, &c.

Here have you plain, that my Lord of
Rochester's Opinion, and the *Pelagians* is
 all one, for they both do agree, that the
 Commandments of God be not impos-
 sible to our natural Strength. But St. *Au-*
gustine saith, they be impossible. And
 therefore be they given, that we should
 know our Weakness, and also ask Strength
 to fulfil them. For Faith by Prayer doth
 obtain Strength to fulfil the impossible
 Commandments of the Law. Here have
 you also that God moveth us, and caus-
 eth us to be good Willers, and giveth us
 a good Will, for else we would never will
 but Evil.

Here is also to be noted, That the *Pe-*
lagians and our Men agree all in one, for
 they both say, that the Grace of God doth
 help Man's good Purpose, So that Man
 doth first intend and purpose well, and
 disposeth

disposeth himself by Attrition to receive Grace, and then God doth help him. But the Truth is contrary, for there is no good Purpose in Man, no good Disposition, nor good Intent, but all is against Goodness, and clean contrary against all things that agreeth with Grace, until that God of his mere Mercy cometh and giveth Grace, and changeth a Man's Will unto Grace, and giveth him will to will Goodness, Yea, and that when he thought nothing of Goodness, but doth clearly resist all Goodness.

This doth St. *Augustine* (*De lib. arb. cap. 16*) prove in these Words: ‘ The
 ‘ *Pelagians* say, that they grant how
 ‘ that Grace doth help every Man's good
 ‘ Purpose, but not that he giveth the Love
 ‘ of Virtue to him that striveth against
 ‘ it. This thing do they say, as though
 ‘ Man of himself, without the Help of
 ‘ God, hath a good Purpose, and a good
 ‘ Mind unto Virtue, by the which Me-
 ‘ rit proceeding before, he is worthy to
 ‘ be holpen of the Grace of God that fol-
 ‘ loweth after. Doubtless that Grace
 ‘ that followeth doth help the good Pur-
 ‘ pose of Man; but the good Purpose
 N should

‘ should never have been if Grace had
 ‘ not preceeded. And tho’ that the good
 ‘ Study of Man when it beginneth is
 ‘ holpen of Grace, yet did it never be-
 ‘ gin without Grace, &c.’

Here it is open, that the *Pelagians* grant as much of Grace as my Lord of *Rocheſter* doth, which learneth that Man may have a good Purpose, and a good Mind, and a Love to Grace of his own natural Strength. The *Pelagian* grant even the ſame. But here you ſee how St. *Auguſtine* is clear againſt them.

Now have I openly proved by invincible Scriptures, and by Doctors of great Authority, that Free-will of his natural Strength, without a ſpecial Grace, can do nothing but abide in Sin. Feign, invent, dream and excogitate as many holy Purpoſes as we can, as many ſubtile Diſtinctions, as many good Attritions, as many good Applications, and all they be but Sin, till Grace come: Yea our Sleeping, our Eating, our Drinking, our Alms, our Prayers, our Singing, our confeſſing, our Mumbling, our Mourning, our Wailing: Briefly, All that we can do is but Hypocriſy and double Sin before
 God,

God, till the Time that he of his Mercy
chuseth us. For as he saith, *You have not
chosen me, but I have chosen you.*

Therefore let us pray instantly to God,
to mollify our hard Hearts, for Christ's
dear Blood sake. *Amen.*

F I N I S.



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